

THE SOMERSET HERALD.

AND FARMERS' AND MECHANICS' REGISTER.

PRINTED AND PUBLISHED WEEKLY BY JONATHAN ROW, SOMERSET, SOMERSET COUNTY, PA.

New Series.]

TUESDAY, MARCH 10, 1846,

[Vol. 4.—No. 17.

Who is my Friend?

Not the vile wretch whose sordid mind
The slavish chains of avarice bind;
Whose stooping soul no pleasure knows,
Save what the dirty ore bestows.
Not him who plows the ocean wave,
His fellow beings to enslave;
Who cannot make, e'en want a plea,
For one lone act of cruelty.
Not him who light and knowledge spurns,
And to the gloom of ignorance turns,
Who dares his Maker's wrath defy,
In impudence of blasphemy.
He is my friend—the friend I love,
Who the reverse of these shall prove,
Who loves his God—whose liberal mind
Can feel for me and all mankind.

The Traveller.

THE CHINESE AT CANTON.

The Hongers fort upon the river, and reach hundreds of yards back into the city suburbs. The visitor will form some idea of the tea trade when he visits one Hong after another, filled with tea, and sees coolies bringing in chops, and sorting cargoes, packing, making leaden canisters, filling chop-boats, and labelling the chests. These Hongers are of one story, in some places open to the sky, and so long that at the end of one of them the human form diminishes, and we see beings engaged in occupation, and hear no noise, and they steal along like shadows. Here are immense scales for weighing tea; here are tables placed for superintendents, where the light falls in through the roof; far from these again are foreigners inspecting a newly arranged chop; at the extreme end is the little apartment where the tea merchant receives men upon business; and through that high door beyond we see the lively river and a chop boat waiting ready for the cargo. In one part of the building a second story is added, for immense suits of beautiful rooms, furnished with costly elegance, and adorned with rarities and articles of vertu. We wonder what all these chambers are meant for where no one appears, and we learn that they are merely for show and the occasional reception of guests. Here is a door that leads out on to the roof.—Below us is the river, with its myriads of beings and boats; on our right the public square with the standards of America, England and France; opposite is the verdant island of Honam, with its villages, its canals and its great temple. On our left is another vista of river life, the fort of Dutch Folly, and behind us the dense city. We descend and find in one of the pretty rooms that a servant has placed tea for us on a table. Then, as we are about to depart, in comes a gentleman of lively bustling appearance, who hopes that we are well, and is so very polite that we can scarcely get away from him. This is Shingqua, the Chesterfield of the Chinese, whose pack-house we have visited, and this is a mere sketch of a single one of the immense buildings that form the Hongers of Canton. It is always the custom after three o'clock in the day, to offer tea to strangers at all the Hongers, and perhaps the merchant wishes to make a good impression, and trusts that foreigners will be induced to purchase from him.

Clumsy as are the cargo boats in their appearance, they approach a ship very nicely, and it is quite amusing to see on the stern of the boat a whole family, sometimes three generations, the females employed in cooking, while the men are employed in putting the cargo in the ship. Each chest is marked and bound with rattans, and through these are passed two sticks colored red on the ends, one of these is taken out when the chest leaves the chop-boat, and the other by a hand when it reaches the deck.

As soon as one hundred chests are passed in, the sticks are counted, and thus serve as tallies. The steydors are very expeditious in loading ships, and calculate very nicely the number of chests required for any vessel. Some of the East Indian men have the appearance of large men of war; many of them run between Bombay and China manned by lascars. Three or four chop boats may sometimes be seen together by a ship's side, and the tide runs so strongly that they always start for Canton or Whampoa at the top of high water, and usually reach the ship or the Hong before the current turns against them.

The old Hong system, whereby all business transactions in regard to staples, such as tea and silks, were obliged to be entrusted to a body of merchants, is now broken up, and the purchaser may deal with any one whom he fancies.

The Cohon or body corporate of merchants consisted of twelve or thirteen men, who were all bound for the debts of any one member, and at the head of this company was the celebrated Honqua.—Distinguished for his enormous wealth, his liberality, and his many kindnesses to foreigners, he attained a great age, and died two or three years since, sincerely

lamented by all who ever had occasion to deal with him. It is a pleasant thing to hear of Honqua in Canton; nothing is ever said excepting in his praise. There are a great many anecdotes told of him. It is said that a gentleman, lately arrived in China, wished much to meet him, and at length, being presented, began a rather formal speech about the pleasure of seeing him. Honqua was always ready for business, and in the midst of his harangue cut him short with, "Hab got price current?" The visitor at Canton, can often tell Honqua's buildings and Hongers from their superior neatness and regularity, every thing that he owned looks as if it belonged to a methodical, systematic merchant. But one of his buildings, a fort on the river below Canton, has been undermined by the current and destroyed. It stood upon a point of land where the river forks, and during the British invasion, the Chinese threw stones into the stream at both passages, to prevent the foreigners ascending. The current thus pent up swept over the point, undermining the fort, which, in a short time was utterly carried away. The wealth of Honqua made him a conspicuous mark for the rapacity of mandarins, and he was, according to an expressive term, well squeezed by them, and his credulity was played upon by priests. So much importance is attached to the rites of burial in China, that priests are often employed to look for a sacred place of interment, and Honqua being anxious that his father's bones should repose in holy ground, paid the priests for many years to search for the required spot. Of course these worthy ministers were baffled in their search from year to year, as long as there was any chance that Honqua would pay. In this manner for more than twenty years the ashes of the Hong merchant's father were above ground, and the old man in his turn is still unburied.

One of the most beautiful of the American traders has been named after him; some of our finest vessels are in the China trade, and certainly there can be produced no more tasteful specimens of naval architecture than such ships as Honqua, Montauk, Paul Jones and Rainbow.

And with all his wealth and influence, Honqua had less power than the lowest Mandarin. He had the privilege of the State dress alone, for in China wealth is no avenue to power, and is always subordinate to talent. Any person, who, by merit, had risen from the lowest grade, had a better chance of filling the highest offices of the Empire than Honqua by the aid of money only.

The business of all these hongers is conducted through men called pursers, who are in fact foremen. They act between the Chinese and the foreigners; they bring in the accounts to the shipping houses, and receive orders for cargo. The same system prevails among the shops, and sometimes a stranger finds out that the old gentleman sitting in one corner of the shop smoking his pipe, is not a visitor, as he supposes, but actual proprietor, and that the lively, bustling fellow who sells, is only next to head man. In each of the foreign houses, also, there is a purser, or as he is called, comprador, who in fact keeps house, is responsible for the good conduct of the servants, receives and pays money, &c. For this he receives no compensation from the house, but, having his eye teeth cut, understands how to make the situation lucrative. One of the best known of the Canton pursers is Punhoy-quas, and he goes by the English title of Fat-boy, and answers to the name readily. He is quite an amusing character, very sociable with foreigners, and never refuses a glass of wine if he happens to come in about dinner time. But give Fat-boy an order for tea, to have a certain quantity put up in small boxes within a certain time, and it is done even at a shorter notice than the limit.

Go to the Hong shortly after the order has been given, and numbers of workmen are employed for you—some in bringing in the small boxes, others shaking in the tea, and a set of men are employed in making the leaden canisters that fit into the chests. They have wooden forms before them of the size of the required canister; one takes up a sheet of thin lead and bends it into the shape on the form, then he passes it to another, who joins the edges with a little hot lead, and such numbers work that the thing is soon done. Then there are others securing the rattans, and pasting the labels, on which are printed the name of the ship, of the tea merchant, of the Canton forwarding house, also the initials of the purchasing house, and the number of the lot. These papers are printed rapidly, for they are cut by one set of hands to the proper size for the use of the others who stamp them.

The names of the Chinese merchant, of the tea, and of the Canton houses are stereotyped, and only the initials, the ship's name and number are to be cut.—These are carved on blocks of wood, and the whole fastened in a frame. Then, in a little space just large enough for work, a Chinese will sit down, snatch up a piece of paper in one hand, and stamp it instantly with the wooden block letters, moistened with the coloring mixture used in printing.

He has no immense establishment, with signs on the outside "Book and Job Printing," but he and his materials occupy no more room than is absolutely necessary, and this is one of many ways in which things are done in China. The myriads of people aid each other. One set of men continually perform one part of an operation, and their work passes to another set for the next step. They have often been likened to bees, and the comparison holds well, excepting that there are no drones among the Chinese.—Their most absolute law is, work or starve. Passing through a Hong one day, I was forcibly struck with the truth of the adage, "one half of the world does not know how the other half lives," for on the sides of the building, at considerable elevations, were some twenty or thirty beds, consisting of rough boards, with square blocks for pillows, and each bed was enclosed by a coarse blue mosquito netting suspended on bamboo poles. A ladder was placed for the accommodation of the coolies, for here they slept from January to December. They never are bewildered with the mysteries of the toilette, as they wear no underclothes, and have the advantage on arising of being dressed for the day.

Some idea of the life, bustle and magnitude of the Hongers, the persons they employ, the capital they circulate, and the immensity and importance of the trade to which they are devoted, may be formed by those who have visited the mighty docks of London.

Extract from the Narrative of the United States Exploring Expedition.

LARGE PENGUIN.—Mr. Eld's boat succeeded in taking a king penguin of enormous size, namely, from tip of tail to the bill, forty-five inches; across the flippers, thirty-seven inches; and the circumference of the body, thirty-three inches. He was taken after a truly sailor-like fashion, by knocking him down. The bird remained quite unmoved on their approach, or rather, showed a disposition to come forward to greet them. A blow with the boat-hook, however, stunned him, and, before his recovery, he was well secured. He showed, on coming to himself, much resentment at the treatment he had received, not only by fighting, but by an inordinate noise. He was, in due time, preserved as a specimen, and now graces the collection at Washington. In his claw were found thirty-two pebbles, from the size of a pea to that of a hazel nut.

WOMEN OF TAHITI.—I hesitate to speak of the females of this island, for I differ from all who have gone before me in relation to their vaunted beauty. I did not see among them a single woman whom I could call handsome. They have indeed a soft sleepiness about the eyes which may be fascinating to some; but I should rather ascribe to celebrity their charms have obtained among navigators to their cheerfulness and gaiety. Their figures are bad, and the greater part of them are parrot-toed. They are exceedingly prone to prattling, or may rather be said to have a rattling disposition, for they cannot keep even their own secrets. This want of reserve is not confined to the women. The men are also incapable of keeping a secret. A crime is divulged almost as soon as committed, and, for a small reward, they will become informers against their nearest relatives and friends.

SELF-IMMOLATION OF THE FEEJEEANS.—Self-immolation is by no means rare, and they believe, that, as they leave this life, so will they remain ever after. This forms a powerful motive to escape from decrepitude, or from a crippled condition, by a voluntary death. Wives are often strangled, or buried alive, at the funeral of their husbands, and generally at their own instance. Cases of this sort have frequently been witnessed by the white residents. On one occasion Whippy drove away the murderers, rescued the woman and carried her to his own house, where she was resuscitated. So far, however, from feeling grateful for her preservation, she loaded him with abuse, and ever afterwards manifested the most deadly hatred towards him. That women should desire to accompany their husbands in death is by no means strange when it is considered that it is one of the articles of their belief, that in this way alone can they reach the realms of bliss; and she who meets her death with the greatest devotedness will become the favorite wife in the abode of spirits.

SAMOAN NOTIONS OF THEIR ORIGIN.—Tagaloa, their great god, who lives in the sky, sent down the bird Tuli, (a kind of Snipe,) his daughter, to look what was below. She reported to her father that she saw nothing but sea. Tagaloa then rolled a stone from Heaven, which became the island of Savan, and another which produced Upolu, and the same for the others. This did not suit Tuli, who returned to ask for every thing he saw. It mattered not if his request was refused, he was as content as if he had got what he desired; but he said he should have blamed himself if he had not asked.

A TONGA MAN AND HIS WIFE.—A Tonga man had made it his constant practice to beat his wife, and to use his own words, he had "knocked almost all the teeth out of her head for her disobedience." The woman, after one of these beatings, was taken ill, and her Feejee friends wished to express their love by taking her to her own town to bury her. They took her to the grove and put her into it, but she now refused to be buried alive, and effected her escape. Her husband, knowing where she was gone, & having some affection for her, notwithstanding his ill-treatment, went to see her. On his way he met a person from the town, who told him that she was dead & buried; but on his arrival at the place, he found that she had extricated herself from her murderous relatives, and both husband and wife were much relieved and rejoiced at the meeting. In order to free themselves from such customs they both at once embraced Christianity, which is considered as absolving them from this horrid obligation.

HUNTING DOWN DESERTERS.—Three of our crew having become enamored of these islands, deserted while the Vincennes lay at Ermo. They left the ship about ten o'clock at night, soon after which their absence was discovered, and parties sent out in every direction to intersect the roads and drive them to the hills. This was effected in the following manner, and a large party of natives were employed to hunt them up. This task they speedily performed, and at last drove the deserters to one of the highest ridges, in full view of the ship. Here the runaways appeared at first disposed to make fight with stones; but when they saw the odds against them, and witnessed the alacrity of the natives in leaping from cliff to cliff, they thought it best to give themselves up; which they did to three natives, naked except the maro, and armed respectfully with a rusty sword, an old cutlass, and a piece of iron hoop. These bound their hands and led them down to the shore, whence they were brought on board, where the three natives received the reward offered for their apprehension. The chase and capture was an amusing sight to those who watched the proceedings from the ship.

CHIEFS OF TAHITI.—On arriving at Tahiti, or, indeed, at any of the Islands, respect is naturally due to the chiefs.—This, I am assured, was felt by us all; but long before sailing, we became disgusted with seeing these large and noble men passing from ship to ship, even including Paofai himself, soliciting foul linen to wash, and performing other servile tasks that were not in keeping with their rank. There is one, however, whom I must do justice to, Hititi. He maintained the character given by captain Beechey. I was much pleased with his whole deportment on his visit to me, and also when I saw him at his own house. He paid but two visits to the ship, and those within a day or two of our departure.—That he did not visit the vessel before, was in order, as was supposed, to avoid the suspicion of trespassing on our liberty; he refused to accept any presents, would only drink wine when requested, performing all the little courtesies of the table with grace and politeness. On his visits to the Peacock, Lieut. Emmons and Mr. Hale being the only gentlemen on board, received him with the attention due his rank. When taking leave, he requested to know their names, which were given to him in English orthography. He at once took out his pencil, and, with great readiness, wrote them in the Tahitian dialect, as "Eman" and "Helavi."

PRIMITIVE IDEAS AND HABITS.—The Samoans are usually very inquisitive, and it was amusing to excite their curiosity. Among other things mentioned for the purpose was, that white men often wore false teeth and wigs. The latter practice, in particular, seemed strange to them, and they called it "hatching the head." A terrestrial globe was also shown to them, whereon the position of their islands and their small relative importance was pointed out. This excited great surprise, for, until a few years, they had no idea that there was any country except their own. If the chiefs are liberal in their tender presents to their visitors, they, on the other hand, do not hesitate to ask for whatever they see. They may, in fact, be styled sturdy beggars. One of the most persevering in his mendicancy was no less a person than Nivasa, the proud and overbearing chief of Manohu. He usually began with begging from the humblest individual, and ended with the highest; and when they had obtained all they could, would go over the side of the ship ridiculing our folly for giving so much. Old Poo, by way of excusing himself, when charged with being a great beggar, said he did not keep any thing he got for himself; that it was the Samoan fashion always to ask for every thing he saw. It mattered not if his request was refused, he was as content as if he had got what he desired; but he said he should have blamed himself if he had not asked.

SINGULAR SEA-FIGHT.—On board the Peacock we witnessed a sea-fight between a whale and one of its many enemies. The sea was quite smooth, and

offered the best possible view of the whole combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring apparently to extricate himself from some annoyance. As he approached the ship, the struggling continuing and becoming more violent, it was perceived that a fish, apparently about twenty feet long, held him by the jaw, his contortions, spouting and throes, all betokening the agony of the huge monster. The whale now threw himself at full length from the water, with open mouth, his pursuer still hanging to the jaw, the blood issuing from the wound & dyeing the sea to a distance around; but all his floundering was of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales around. These "killers," as they are called, are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them to make out more nearly the description. These fish attack a whale in the same way as dogs bait a bull, and worry him to death. They are armed with strong sharp teeth and generally seize the whale by the lower jaw. It is said that the only part of them they eat is the tongue. The whalers give some marvelous account of these killers, and of their immense strength; among them that they have been known to drag a whale away from several boats which were towing it to the ship.

A MEETING IN THE ANTARCTIC SEAS.—At four P. M., discovered a ship ahead, and shortly after another was made, both standing to the northward: the brig hauled up to the northwest, intending to cut them off and speak to them, supposing them to be the Vincennes and the Peacock. Shortly afterwards they were seen to be strangers, being smaller ships than our own. At fifty minutes past four the Porpoise hoisted her colors. Knowing that an English squadron under Captain Ross, was expected in these seas, Lieutenant Commandant Ringgold took them from his ships, and was, as he says, "preparing to cheer the discoverer of the North Magnetic Pole." "At fifty minutes past four, being within a mile and half, the strangers showed French colors: the leeward and sternmost displayed a broad pennant. Concluded now that they must be the French discovery ships under Captain D'Urville, on a similar service service with ourselves. Desirous of speaking and exchanging the usual and customary compliments incidental to naval life, I closed with the strangers, desiring to pass within hail under the flag-ship's stern.

While gaining fast, and being within musket shot, my intention too evident to excite a doubt, so far from any reciprocity being evinced, I saw with surprise sail making by boarding the main tack on board the flag ship. Without a moment's delay I hauled down my colors and bore up on my own course before the wind." It is with regret that I mention the above transaction, and it cannot but excite the surprise of all that such a cold repulse should have come from a French commander, when the officers of that nation are usually so distinguished for their politeness and attention. It was with no small excitement I heard the report of it, that the vessel of two friendly powers, alike engaged upon an arduous and hazardous service, in so remote a region, surrounded with every danger navigators could be liable to, should meet and pass without even the exchange of common civilities, and exhibit none of the kind feelings that the situation would naturally awaken. How could the French commander know that the brig was not in distress or in want of assistance? By refusing to allow any communication with him, he not only committed a wanton violation of all proper feeling, but a breach of the courtesy due from one nation to another. It is difficult to imagine what could have prompted him to such a course.

REVOLTING CUSTOMS OF THE FEEJEE ISLANDS.—Not only do many of the natives desire their friends to put them to death to escape decrepitude, or immolate themselves with a similar view, but families have such a repugnance to having deformed or maimed persons among them that those who have met with such misfortunes are almost always destroyed. An instance of this sort was related to me, when a boy, whose leg had been bitten off by a shark, was strangled, although he had been taken care of by one of the white residents, and there was every prospect of his recovery. No other reason was assigned by the perpetrators of the deed, than that, if he had lived, he would have been a disgrace to his family, in consequence of his having only one leg. When a native—whether man, woman or child—is sick of a lingering disease, their relatives will either wring their heads off or strangle them. Mr. Hunt stated this was a frequent custom, and cited a case where he had, with difficulty, saved a servant of his own from such a fate, who afterwards recovered

his health. Formal human sacrifices are usually taken from distant tribes, and when not supplied by war or violence, they are at times obtained by negotiations. After being selected for this purpose, they are often kept for a time to be fattened.

When about to be sacrificed, they are compelled to sit on the ground, with their feet drawn under their thighs, and their arms placed close before them. In this posture they are bound so tightly that they cannot stir or move a joint. They are the placed in then usual oven, upon hot stones, and covered with leaves and earth where they are roasted alive. When the body is cooked, it is taken from the oven, and the face painted black, as is done by the natives on festival occasions. It is then carried to the mbure, where it is offered to the gods, and is afterwards removed to be cut up and distributed, to be eaten by the people. Women are not allowed to enter the mbure, or to eat human flesh. Human sacrifices are a preliminary to almost all their undertakings. When a new mbure is built, a party go out and seize the first person they meet, whom they sacrifice to the gods; when a large canoe is launched, the first person man or woman, whom they encounter, is laid hold of and carried home for a feast. When Tanoa launches a canoe, 10 or more men are slaughtered on the deck, in order that it might be washed with human blood. Human sacrifices are also among the rites performed at the funerals of chiefs, when slaves are, in some instances, put to death. Their bodies are first placed in the graves, and upon them those of the chief and his wives are laid.

The Banks of the Union.

The following table, giving the number and capital of the various Banks of the Union, although not strictly accurate, is a nearly so as a table of the kind can well be made.

States.	Number.	Capital.
New York	105	\$42,845,520
Massachusetts	104	30,970,000
Louisiana	6	17,633,000
Pennsylvania	48	10,984,000
South Carolina	14	11,431,000
Virginia	32	10,407,000
Rhode Island	61	10,174,700
Maryland	20	8,802,000
Connecticut	32	8,457,000
Tennessee	9	7,658,000
Kentucky	16	7,019,000
Ohio	31	6,511,000
Georgia	20	5,682,000
New Jersey	26	3,721,000
North Carolina	19	3,223,000
Maine	35	3,002,000
Indiana	13	2,087,804
District of Columbia	6	1,954,054
New Hampshire	17	1,630,000
Delaware	6	1,390,000
Missouri	6	1,200,000
Vermont	17	1,175,000
Michigan	6	
Illinois		
Arkansas		
Mississippi		
Florida		

Totals 649 204,907,866
Mississippi, Illinois and Arkansas had Banks, which have become insolvent.—In Wisconsin and Florida, it is believed, there are now no Banks.—Bicknell's Reporter.

The wealth of the West.

We have repeatedly alluded to the progress of the mighty West, and to the rapid approach of the day when that section of the Union would be able to exercise a vast control over the whole nation. An article in the last number of the National Magazine contains some striking facts concerning the growth and prospects of that wonderful region. One of these, in a note, states that a single individual in Cincinnati has negotiated drafts through the banks to the annual amount of from \$20,000 to 25,000, for the proceeds of eggs shipped from that city to New Orleans. The productive industry of the nine States bordering on the Western waters, is thus set forth:

	\$194,081,895
Agriculture	
Manufacture	38,237,785
Commerce	28,322,413
The Forest	3,376,794
Mines	6,008,378
Fisheries	11,717

\$270,521,932

And yet the entire population, according to the last census, of these nine states is less than FIVE AND A HALF MILLIONS of people.—Bicknell's Reporter.

BIBLICAL CURIOSITY.—The 21st verse of Ezra chapter 7, contains every letter of the alphabet, and is the one thus distinguished:

"And I, even I, Artaxerxes the King, do make a decree to all the treasures which are beyond the river, that whatsoever Ezra the Priest, the scribe of the law of the God of Heaven shall require of you, it shall be done speedily."